

TESTIMONY

OF

ANTIQUITY:

Shewing

The Ancient Faith of the Church of England,

Touching the

SACRAMENT

Of the Body and Blood of the LORD,

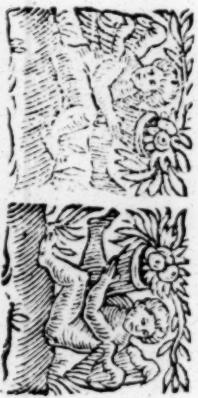
Here Publickly Preached,

And also received in the Saxons time,
above Seven Hundred years agoe.

Translated out of the Saxon Language, And now Re-printed
according to the Copy set forth in the time of Q. Elizabeth.

Jeremiah 6.

*Go into the streets, and inquire for the old way: and if it be the good
and right way, then go therein, that ye may find rest for your souls.
But they say: we will not walk therein.*



Anno Domini, 1675.



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The Preface to the Christian Reader.

REAT Contentions hath now been of long time
about the most comfortable Sacrement of the bo-
dy and blood of Christ our Saviour: In the Inqui-
sition and determination whereof, many be charg-
ed and condemned of Heresie, and reprobated as
bringers up of new Doctrine, not known of old in the Church
before *Berengarius* time, who taught in France, in the daies when
William the Norman was by Conquest King of England, and *Hil-*
debrand, otherwise called *Gregorius the Seventh*, was Pope of
Rome. But that thou mayest know, (Good Christian Reader) how this is advoched more boldly then truly, in especial of some
certain men, which be more ready to maintain their olde judg-
ment, then of humilitie to submit themselves unto a truth: here
is set forth unto thee *A Testimony of very Ancient time*, wherein
is plainly shewed what was the judgement of the Learned men in
this matter, in the daies of the Saxons before the Conquest. First
thou haft here a Sermon or Homelie, for the holy day of Easter,
written in the old English or Saxon speech, which doth of set
purpose, and at large, intreat of this Doctrine, and is found am-
ong many other Sermons in the same old speech, made for o-
ther Festival dates and Sondayes of the year, and used to be spo-
ken orderly according to those dates unto the people, as by the
books themselves it doth well appear. And of such Sermons be
yet many books to be seen, partly remaining in private mens
hands, and taken out from Monasteries at their dissolution: part
ly yet reserved in the Libraries of Cathedral Churches, as of
Worcester, *Hereford*, and *Exeter*. From which places diverse of
these books have been delivered into the hands of the most Re-
verend Father, *Maurice* Arch-bishop of Canterbury, by whose
diligent search for such writings of History, and other Monuments
of Antiquite, as might reveal unto us what hath been the state

The PREFACE

of our Church. And since Amerius
here made known unto thee do come to light. Howbeit the Sermons were not first written in the old Saxon tongue, but were Translated into it, as it should appear, from the Latine. For about the end of a Saxon book of LX Sermons, (which hath about the middest of it this written against the bodily preference) be added these words of mine: Translatoris was in Saxon, and thus Englished. *He held pess. many good. Gospels which he had. left my Translate.* For we have more change this book much farther, lest it be over great, and so cause to men bodily comfys through his b. gnes. And in another book containing some of the Saxon Sermons it is also thus writ-ten in Latine. *In hoc codicille contineatur duplexum Sermones An-glice & quoque nesciimus de libris quos E. Latus Abbas Anglice trans-lato. In hunc book best compilid. 22 Sermons which we have ta-ken out of other books that E. Latus Abbos. Translated into En-glish. In which words truly there is also declared who was the Translator, to wit, one E. Latus. And so he doth confess of himself in the Preface of this Saxon Grammer, where he doth morevirs give us to understand the number of the Sermons wher he Translated thus: in this words be in Saxon, and thus in Englissh. *I. E. Latus. e. desiramus turn. in. our English tongue from the art of Letters called Grammer this little book. after that I had Translated the Timorbooks, in Fourscore Sermons.* But howsoever it be now manifeste by this above declared, how that these Sermons were Translated: I think notwithstanding, that there will hardly be found of the many Latine books being (I fear me) utterly perished and made out of the way, since the Conquest, by some which could not well brooke this Doctrine. And that such hath been the dealing of some partial Readers, may partly hereof appear. There is yet a very Ancient book of Canons of Wor-certer Library, and is for the most part all in Latine, but yet in-tablinged in certain places, even three or four leaves together, with the old Saxon tongue: and one place of this book handieth this matter of the Sacrament: but a few lines wherein did consist the chief point of the Controversie, erased out by some Reader: yet consider how the corruption of him who-ever he was, is bewrayed. This part of the Latine book was taken*

The P R E F A C E.

taken out of two Epistles of *Aſſfricks* before named, and were written of him as well in the Saxon tongue, as the Latine. The Saxon Epistles be yet wholly to be had in the Librarie of the same Church, in a book written all in Saxon, and is Intituled A Book of Canons, and Shrift book. But in the Church of Exeter, these Epistles be seen both in the Saxon tongue, and also in the Latine. By the which it shall be easie for any to restore again, not only the sense of the place rased in Worcester book, but also the very same Latine words. And the words of these two Epistles, so much as concern the Sacramental bread and wine, we here set immediately after the Sermon: First ia English, then the words of the second, in English and Latine: delivering them most faithfully as they are to be seen in the books from whence they are taken. And as touching the Saxon writings they be set out in such form of Letters, and dark speech, as was then used, when they were written: Translated also for our better understanding, into our common and usual English speech. But now it remaineth we do make known who this *Aſſfrick* was, whom we here speak of, in what age he lived, and in what estimation. He was truly brought up in the Schools of *Ethelwold* Bishop of Winchester, *Ethelwold* I mean the Elder, and great Saint of Winchetter Church: So Canonized because in the daies of *Edgar* King of England, he conspired with *Dufflame* Arch-bishop of Canterbury, and *Oſwalde* Bishop of Worcester, to expell out of the Cathedral Churches, throughout all England the Married Priests, which then were in those Churches the old dwellers, as writeth *Rerulphus Ceffensis* in his Pollicronicon, and to set up of new the Religion, or rather Superstition & Hypocrise of Monks, after that the same had been a long time, by the just judgment of God, utterly abolished, the Domes spoiling them, and cruelly burning them in their houses, as is at large and plentifully confessed in the Historie of their own Churches. For this new rearing up of Monkery is *Ethelwold* called in most Histories, *Pater Monachorum*; the Father of Monks. Under this *Ethelwold* was *Aſſfrick* traduced up in learning, as he witnesseth of himself in the Latine Preface of his Saxon Grammer, where speaking of his interpreting Latine

The P R E F A C E.

tine words he writeth thus. *Scio multis modis verba posse interpretari, sed ego simplicem interpretationem sequor fassiduum vitandum causa. Si alius rarer displaceverit nostra interpretatio, dicat quoniam modo vult. Nos contenti sumus sicut didicimus in Scholis venerabilis prefatus Ehelwoldi qui maior ad bonum imbutus.* I know that words may be expounded divers waies, but for to avoid lothsonness I do follow the plain Interpretation. Which if any shall miscall he may do as he thinketh best: but we are content to speak, as we have learned in the Schools of the most worthy Bishop *Ehelwold*, who hath been a good Instructor to many, or who hath brought up many to good. This he writeth of himself. So upon this his education in the Schools of *Ehelwold* he became afterward to be an earnest lover and a great settter forwards of Monkerie, and therefore no less busie writer and speaker against the Matrimony of Priests in histime. For which respet he was afterward so regarded, that he was made by *Oswaldi* Bishop of Worcester (as reporteth *John Capgrave*) the First Abbot of St. Albons newly restored, and replenished with Monks, and also made Abbot of Malmesbury by King *Edgar*, (as reporteth *William of Malmesbury*) in the life of *Aldemus*. And truly he calleth himself Abbot in diverse of his Epistles, although he never named of what place, as in that he writeth *Ego ehemamibus fratribus de consuetudine Monachorum.* To the Monks of Egneham, of the order and manner of Monks, and in this he writeth to *Wulfran* Arch-bishop of York, and in another against Priests Matrimony sent to one *Sigeforth*, with whom was an Anker abiding, which defended the Marriage of Priests, affirming it to be lawfull. The Epistle is in the Saxon tongue, and in our English thus, *Efrick Abbot doth send friendly salutation to Sigeforth. It is told me that I teach otherwise in my English writings, then doth thy Anker teach, which is at home with thee. For he saith plainly that it is a lawful thing for a Priest to Marry, and my writings doth speak against this, &c.* Thus as well in his own Epistles, as in all other books of Sermons in the Saxon tongue, that I have seen I find him alwaies called Abbot, and only so called. Howbeit, *John Capgrave* who gathered together into one Volume the lives of English Saints, whereth in the life of *Oswald*, that *Efrick* laft

The P R E F A C E.

last of all advanced to the Arch-Bishops See of Canterbury. *In aliis inquit Anglia paribus insignes Ecclesias ob praefixam causam Clericos evanavit, & ea virtus monastica institutionis sublimavit: quorum hec nomina sunt. Ecclesia S. Albani, S. Etheldreda Virginis in Eli, & ea que apud Beamsfieldam constitutabonarabilis habebatur. Influit enim in Ecclesia S. Albani Effricum Abbatem, qui ad Archiepiscopatum Cantuarierum posse sublimatus fuit. In other parts of England Oswald avoided out of the most notable Churches the Clarks, and advanced the same places with men of the order of Monks, whose names be these: S. Ibons, The Church of the Virgin S. Etheldreda in Ely, and that which is at Beamsfield reported very famous. He did appoint Abbot in S. Albons Effrick, who was afterwards promoted to the Arch-bishoprick of Canterbury. Truly this Effrick we here speak of, was equal in time to * Effrick Arch-bishop of Canterbury, as may certainly appear to him that will consider, when Wulfane Arch-bishop of York, and Wulfine Bishop of Scyrburn lived, unto whom Effick wricht the Saxon Epistles, from which the words concerning the Sacrament hereafter following be taken. And the certainty of this consideration, may well be had out of William Malmsbury De Pontificib[us], and out of the Subscriptions of Bishops, to the Grants, Letters-Patents, and Charters of Ethelreda who raigned King of England at this time. Howbeit whether this Effrick, and Effrick Arch-bishop of Canterbury was but one and the same man, I leave it to other mens judgment further to consider: for that writing here to Wulfane, he saitheth himself but Abbot, and yet Effrick Arch-bishop of Canterbury was promoted to that his Arch-bishop Stool six yeares before that Wulfane was wade Arch-bishop of York, as is declared most manifestly in the Histories of Symeon of Durham, Roger Hoveden, The Histories of Rochester, Flores Historiarum, Thomas Subbes, in his History of the Arch-bishops of York, and in all other most Ancient Histories, as well written in the old Saxon tongue, as in Latine: Moreover in many Deeds and Writings of Gifts, made by King Ethelreda, when Effrick subscribereth as Arch-bishop of Canterbury, then in them is one Aldolphus, Wulfanes predecessor, named Arch-bishop of York, and Wulf-*

The P R E F A C E

Reue himself subscriveth but as an inferiour Bishop. But be it, that this *Efrick* was onely Abbot, and nor Arch-bishop of Canterbury, yet this is also molt true, that beside the praise of great Learning, and of being a most eloquent interpreter (for which *William* of Malmesbury doth greatly commend him) he was also of such credit and estimation, to the liking of that age in which he lived, that all his Writings, and chiefly these his Epistles, were then thought to contain sound doctrine: and the Bishops themselves did judge them full of right good Counsel, Precepres, and Rules to govern thereby their Clergy: and therefore did molt earnestly request to have these Epistles sent unto them, as do well appear by Two short Latine Epistles, set before the Saxon Epistles, whereof the one is sent to *Wulfisne* Bishop of *Scyrburne*, the other to *Wulfisne* Arch-bishop of York. And after this also Bishops of other Churches among other Canons that they collected out of general and particular Councils, out of the Books of *Gildas*, out of the Penitentials of *Theodorus* Arch-bishop of Canterbury, out of the Extracts of *Egberhtus* the Fourth Arch-bishop of York from *Pallium*: out of the Epistles of, *Aldhelm* teacher to *Charle* the great, and to conclude, out of the Writings of the Fathers of the Primitive Church: among other Canons I say, they collected together for the better ordering of their Churches, they do place among them also these Two Epistles of *Efrick*, as is to be seen in Two books of Canons of Worcester Library: whereof the one is all in the Old Saxon Tongue, and there these Epistles of *Efrick* be in the same Tongue: the other is for the most part all in Latine, and is intituled *Admonitio spiritualis hominum*, where these Epistles be in the Latine Tongue, and be joyned together for an Exportation to be made of the Bishop *Wobis* Clergy. There is also a like book of Canons of Exeter Church, where these two Epistles in Latine be appointed instead of two sermons to be Preached, *Ad Clericos, & Presbiteros*, to the Clerks and Priests, and the Epistles be also in the same book in the Saxon Tongue. And this book was given to Saint Peters Church in Exeter by *Leofrick* the first and most famous Bishop of that Church, as in his own Record and *Statute* of

The P R E F A C E.

of all such Lands, Books, and other Things he gwe unto the Church, expressed in the Saxon Tongue, but in English thus : Here is shewed in this Book or Charter, what *Leofrike* Bishop hath given into *St. Peter's* Minster at Exeter, where his Bishop's Seat is ; that is, That he hath ḡt in again, through God's help, whatsoever was taken out, &c. First, shewing what Lands of such as was taken from the Church he recovered again, partly by his earnest complaint and suit made for the same, partly by his giving of rewards. Next, making also report what Lands, with other Treasure of his own, he gave of new to the place. He cometh at last to the rehearsal of his Books, whereof the last here named is a Canon book in Latine, and a Shrift-book in English, is the Book we speak of, and hath in it the Latine and Saxon Epistles of *Ælfricke*. Thus as this Book of Exeter Church hath this good evidence by which it is shewed, that *Leofrike* was the giver thereof ; even so the Book of Canons of *Worcester* Church, written all in Saxon, hath in it most certain testimony that the Writer thereof was the publick Scribe of the Church, whose name was *Wulfgate*. For thus is it recorded therein, even with the same hand of the Scribe wherein all the Book is written. In English thus : *Wulfgate the Scribe of Worcester Church did write me. Pray I beseech you for his transgressions the Creator of the world. And God grant that he be alwaies happy that writ me.* The other Book of Canons of Worcester Library, which I have said is for the more part in Latine, and is intituled *Admonitio spiritualis doctriue*, is written in so old an hand as is that of Exeter Church, and seemes to be possest of *Wulflane*, who was Bishop of Worcester in the daies of *William* the Conqueror. And that he should be the possessor of this Fook, I do thus affirm : when in his daies *Lanfranc* made first this Law of Priests, in the Council he held at Winchester, in the year of our Lord 1076. *Decretum est, ne nullus Canonicus uxorem habeat: Sacerdotum vero in Castellis, vel in vicis habitantium habentes uxores non cogantur, ne dimittant: non habentes interdicantur, ne habebant. Et deinceps caueant Episcopi, ut Sacerdotes, vel Diacones non presumant ordinare, nisi prius proficentur ut uxores non habebant. That is, It is decreed that no Canon have a Wife. But of Priests, such as have Wives, dwel-* ling

The P R E F A C E.

ling in Castles and Villages, let them not be compelled to put away their Wives : but such Priests as have no Wives, forbid them to have. And let Bishops take heed that they presume not to ordain Priests or Deacons, unless they do first profess to have no Wives. Now albeit this and many other Councils held from time to time, by the space more then of an hundred years after this did little avail, but that the Priests did both marry, and still kept their Wives, because as writeth *Gerrarius* Arch-bishop of York to *Anselm*, *Cum ad ordines alignos inruto, durus circuice remunatur, e in ordinando castitatem proficiantur.* When I call any to Orders, they resist with a stiff neck, that they do not in taking Order profess Chastity. Or as is reported in the Saxon story of Peter-bow Church, speaking of the Councils of *Anselm*, of *John* of Cremona, and of *William* Arch-bishop of Canterbury, *All these Decrees availed nothing, they all kept their wives still by the Kings leave as they did before.* Yet it came to pass upon this Decree of *Lanfrank*, that the form of words wherein the Priests should vow Chastity, was now first put into some Bishops * Pontifical.

Ego fratre, N. promitto Deo, omnibusq; Sanctis ejus castitatem corporis mei secundum Canorum decretam, & secundum ordinem mibi imponendum servare domino praesule N. presente. And as the words were thus put into some Pontifical in a general speaking, as the manner is ; so in the beginning of this Book we here speck of, wherein be *Aefrick's* Epistles, are the self-same words of profession, written in the same old hand, as is the rest of the Book ; and addeth also there the special name of *Wulfane* Bishop (who was present at this Council of Lanfrank, and unto whom it did first appertain to exact of Priests in the Diocese of Worcester this profession.) The words be these : *Ego frater N. promitto Deo, omnibusq; Sanctis ejus castitatem corporis mei secundum Canorum decretam, & secundum ordinem mibi imponendum domino praesule Wulfano presente.* I brother N. do promise to God and all his Saints chastity of my body, according to the Decrees of Canons, and according to the order to be put upon me before *Wulfane* Bishop. By this I do affirm, that this Book did belong to *Wulfane* Bishop of Worcester ; and so by him was afterward given to the Library of that Church, where it now remaineth. Where-

The P R E F A C E.

fore of this now declared: First, touching the Sermon spoken of in the begining, whereof (as of many other contained in two Books) *Æfric* was but the Translator, and therefore were Books of Sermons before his time. Next, touching the publick receiving of the Epistles of *Æfric*, wherein (I say) is denied the Bodily Presence; and also by the infarcing afterward of these Epistles by Bishops into their Books of Canons, in stead of Exhortations to be used unto their Clergy, it is not hard to know not only so much what *Æfric*'s judgment was in this controverie, but also that more is, what was the common received Doctrine herein of the Church of England, as well when *Æfric* himself lived, as before his time, and also after his time, even from him to the Conquest. But what was the condition and state of the Church when *Æfric* himself lived? In deed to confess the truth, it was in divers points of Religion full of blindness and ignorance; full of childish servitude to Ceremonies, as it was long before and after; and too much given to the love of Monkery, which now at this time unmeasurably took root, and grew excessively. But yet to speake what the Adversaries of the Truth have judged of this time, it is most certain, that there is no Age of the Church of England which they have more reverenced, and thought more holy than this. For of what Age have they Canonized unto us more Saints, and to their liking more notable? First *Odo* Arch-bishop of Canterbury, who died in the beginning of King *Edgar*'s Reign. Then King *Edgar* himself, by whom *Æfric* was made Abbot of Malmesbury. Then *Edward* called the Martyr, King *Edgar*, Bastard-Son. Then *Editha*, King *Edgar*'s Bastard-Daughter. Also *Dunstan* Arch-bishop of Canterbury, of whom *Æfric* was greatly esteemed. *Eтельвold* Bishop of Winchester, under whom *Æfric* had his first bringing up. *Oswald* Bishop of Worcester, and after Arch-bishop of York, who made *Æfric* Abbor of St. Albons. *Wulf-sime* Bishop of Scyrburn, unto whom *Æfric* writheth the first of the Epistles we here speak of. *Efleda* a Nun of Romesey, and *Wulhilda* Abbess of Barking, lived in the daies of King *Edgar*. And last of all *Wulfhilda*, King *Edgar*'s Concubine. All these, I say, with some other more, be Canonized for Saints of this

The P R E F A C E.

this **A**ge in which **E**ffick himself lived in great fame and credit. Also **L**eofrick and **M**iffine, whom we have shewed to have been the givers of those **C**anon-books, wherein be seen **E**ffick's Epistles, be reverenced for most holy Men, and Saints of their Churches. And these two lived Bishops in the coming in of the Conqueror. Thus do some men now-a-daisies, not only dissent in doctrine from their own Church, but also from that Age of their Church which they have thought most holy, and judged a most excellent pattern to be followed. Wherefore what may we now think of that great consent whereof the Romanists have long made vaunt, to wit, Their Doctrine to have continued many hundred years, as it were linked together with a continual chain, whereof hath been no breach at any time? Truly this their so great affirmation hath uttered unto us no truth, as (good Christian Reader) thou mayest well judge by duly weighing of this which hath been spoken, and by the reading also of that which here followeth, whereunto I now leave thee.

Trusting that after thou haft well weighed this matter of such manner of the being of Christ's Body in the Sacrament, as sheweth this **T**estimony, no untruth or dishonour shall need to be attributed to Christ's loving words pronounced at his last Supper among his Apostles; no derogation to his most Sacred Institution; no diminishing of any comfort to Christian mens souls in the use of his reverend Sacrament: but all things to stand right up, most agreeably both to the verity of Christ's infallible words, and to the right nature, congruence, and efficacies of so holy a Sacrament; and finally most comfortable to the conscience of man, for his spiritual uniting and incorporation with Christ's blessed Body and Bloud to immortality, and for the sure Gage of his Resurrection. **Amen.**

SERMON

Of the PASCHAL LAMB,

And of the Sacramental body and
bloud of CHRIST our Saviour.

Written in the old Saxon tongue before the Con-
quest, and appointed in the Reign of the
Saxons to be spoken to the people at Easter, be-
fore they should receive the Communion.

MESEN beloved, it bath been often said unto you about our Saviours Resurrection, how he on this present day after his suffering, mightily rose from death. Now will we open unto you, through Gods grace, of the holy houself, which ye should now go into, and instruct your understanding about this mystery, both after the old Covenant, and also after the new, that no doubting may trouble you about this lively food. The Almighty God bid Moses his Captain in the land of Egypt, to command the

B the

the people of Israel for to take for every family a Lamb of one year old, the night they departed out of the country to the land of promise, and to offer that Lamb to God, and after to cut it, and to make the sign of the Cross, with the Lambs blood, upon the side posts, and the upper posts of their door, and afterward to eat the Lambs flesh roasted, and unleavened bread with wild lettice. God saith unto Moses, Eat of the Lamb nothing raw, or sodden in water, but roasted with fire. Eat the head, the feet, and the inwards, and let nothing of it be left until the morning: if any thing thereof remain, that shall you burn with fire. Eat it in this wise. Gird your loins, and doe your shoes on your feet, have you flames in your hands, and eat it in hast. This time is the Lords Passover. And then was slain on that night in every house throughout Pharoahs reign, the first born child: and Gods people of Israel were delivered from that sudden death through the Lambs offering, and his bloods marking. Then said God unto Moses. Keep this day in your remembrance, and hold it a great feast in your kin-

reds with a perpetual observation, and eat unleavened bread alwaies seven daies at this feast. After this deed, God led the people of Israel over the red sea, with dry foot, and drowned therein Pharaoh, and all his army together, with their possessions, and fed afterward the Israelites forty years with heavenly food, and gave them water out of the hard rock, until they came to the promised land. Exod. 14.

Part of this story we have treated of in another place, part we shall now declare, (to wit) that which belongeth to the holy bounsell. Christian men may not now keep that old law bodily, but it behoveth them to know, what it ghoſtly signifieth. That innocent Lamb whiche the old Israelites did then kill, had signification after ghoſtly understanding of Christ's suffering, who unguilty sped his holy blood for our Redemption. Hereof sing Gods servants at every Mass. Agnus dei qui tollis peccata mundi, miserere nobis. That is in our speech, Thou Lamb of God that takest away the sins of the world, have mercy upon us.

*Those Israelites were delivered from that sudden death, and from Pharaohs bondage by the Lambs offering, which signified Christs suffering; through which we be delivered from everlasting death, and from the Devils cruel reign, if we rightly believe in the true Redeemer of the whole world, Christ the Saviour. That Lamb was offered in the evening, and our Saviour suffered in the sixth age of this world. This age of this corruptible world is reckoned unto the evening. They marked with the Lambs blood upon the doors and of Scripture, but it the upper posts * Tau, that is the sign of the Cross, and were so defended from the Angel that killed the Egyptians first born child.*

*And we * ought to mark our foreheads, and our bodies with the token of Christs rood, that we may be also delivered from destruction, when stand this as that of S. Paul,*

Mar. 27.

Mar. 15.

Luke 24.

Those Israelites eat the Lambs flesh at their Easter time, when they were delivered, and both to God in one body through his Cross. that holy bounct. That time they kept with them

** No such sign com- manded by God in that place of Scri- ture, but it the upper posts * Tau, that is the sign of the Cross, and were so defended from the Angel that killed the Egyptians first born child. And we * ought to mark our foreheads, and our bodies with the token of Christs rood, that we may be also delivered from destruction, when stand this as that of S. Paul,*

Exod. 12.

Ephes. 2.

Christ re- conciled

both to God in one body through his Cross. that holy bounct. That time they kept with them

them at Easter seven daies with great worship, when they were delivered from Pharaoh, and went from that land. So also Christian men keep Christ's resurrection at the time of Easter these seven daies, because through his suffering and rising we be delivered, and be made clean by going to this holy houself, as Christ saith in his Gospel. Verily, verily, I say unto you, ye have no life in you except ye eat my flesh, and drink my bloud. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, and hath that everlasting life : and I shall raise him up at the last day. I am the lively bread, that came down from heaven, not so as your forefathers eat that heavenly bread in the wilderness, and afterward died. He that eateth this bread, he liveth for ever. He blessed bread before his suffering, and divided it to his Disciples, thus saying. Eat this bread, it is my body, and do this in my remembrance. Also he blessed wine in one cup and said. Drink ye all of this. This is my blood that is shed for many, in forgiveness of sins. The Apostles did as Christ commanded, that is, they blessed

Matth. 26.
Luke 22.
Mark 14.

*bleffed bread and wine to boufell again after-
ward in his remembrance. Even so also their
successors and all Priests by Chrifis command-
ment do blaff bread and wine to boufell in his*

*name with the Apoftolick blaffing. Now ſome
men have often * ſearched and do yet often
now inqueſtions, how bread that is gathered of corn,
and through fires heat baked, may be turned
Beringarini to Chrifis body, and how wine that is preſſed
out of many grapes, is turned through one*

time.

*blessing to the Lords blood. Now ſay we to
ſuch men, That ſome things be ſpoken of Chrifit
by * ſignification, ſome thing by thing certain.
A necessary diſtinction. True thing is and certain, that Chrift was
born of a Maid, and ſuffered death of his
own accord, and was buried, and on this day
rofe from death. He is ſaid bread by ſignifi-
cation, and a Lamb, and a Lyon, and ſomewhere
otherwife. He is called Bread, because he is
our life and Angels life. He is ſaid to be a
Lamb for his innocency. A Lyon for strength
wherewith he overcame the ſtrong Devil. But
Chrift is not fo notwithstanding after true
nature neither Bread, nor a Lamb, nor a Lyon
on. It by it ſeems the holy boufell, called Chrifts
body,*

body, or his blood, if it be not truly that it is called? Truly the bread and wine which by the Mass of the Priest is hallowed, shew one thing without to humane understanding, and an other thing they call within to believing minds. Without they be seen bread and wine both in figure and in taste: and they be truly after their hallowing Christ's body and his blood through ghostly mystery. An heathen child is christened, yet he altereth not his shape without, though he be changed within. He is brought to the font. None sinful through Adams disobedience. Howbeit he is washed from all sin within, though he bathe not changed his shape without. * Even so the holy Font water that is called the well-spring of life is like water in Baptism, and in shape to other waters, and is subject to tisme, and corruption, but the holy ghost's might cometh to the corruptible water, through the Priest, lords super, compared to the corruptible water, through the Priest, blessing, and it may after wash the body and soul from all sin, through ghostly might. Behold now we see two things in this one creature. After true nature that water is corruptible water, and after ghostlie mystery, bathe hallowing might. So also if we behold that holy

*boly bousell after bodily understanding, then see we that it is a creature corruptible and mutable : if we acknowledge therein ghosly might, then understand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is betwixt the invisible might of the boly bousell, and the visible shape of his proper nature. It is * naturally corruptible bread, and corruptible wine : and is by might of Gods word substantia truly Chriſts body, and his blood: not so notwithstanding bodily, but ghosly. Much is*

*Differen- betwixt the || body Christ suffered in, and the ces betwixt Christ's na- body that is hallowed to bousell. The body tural body, truly that Christ suffered in, was born of the and the Sa. * flesſ of Mary, with blood, and with bone, thereof.*

** 1. Diffe- with a reasonable soul living : and his ghos- tence.
* Not the ly body, which we call the bousell, is ga- body that thered of many cornes : without blood, and suffered is bone, without limb, without soul : and there- in the hou- fore nothing is to be understood therewith bodi-*

ly, but all is ghostly to be understood. What- soever is in that bousell, which giveth sub- stiance of life, that is of the ghosly might,

and

and invisible doing. Therefore is that holy bounsell called a mysterie, because there is one thing in it seen, & an other thing understanded. That which is there *seen, hath bodilie shape: and that we do there understand, hath ghoſtlike might. Certainly Christ's bodie which suffered death and rose from death, never * * 3. Dieth henceforth: but is Eternal, and unpassible. That bounsell is Temporal, not Eternal. * Corruptible, and dealed into sundry parts. Cherued between the teeth, and sent into the belly: howbeit nevertheless after ghoſtly might, it is all in every part. Many receive that holy bodie: and yet notwithstanding, it is so all in every part after ghoſtly mysterie. Though some cherr less deal, yet is there no more might notwithstanding in the more part, then in the less: because it is whole in all men after the invisible might. This myſterie is a * pledg and a figure: Christ's * 5. Different bodie is truth it ſelf. This pledge we do keep myſticallie, untill we be come to the trutb it ſelf: and then is this pledge ended. Truly it is ſo as we before have ſaid Christ's body, and his blood: not bodilie, but ghoſtlike. And

Ye should not search how it is done, but hold it in your belief that it is so done.

We read in an other book called Vita patrum, that two Monkes desired of God some demonstration touching the holy housell, and after infarfed, their request, as they stood to bear Mass, they placed here saw a child lying on the altar, where the upon no occasion.

Priest said Mass, and Gods Angel stood with a sword, and abode looking untill the Priest brake the housel. Then the Angel divided that child upon the dish, and sped his blood into the Chalice. But when they did go to the housel, then was it turned to bread and wine, and they did eat it, giving God thanks for that shewing. Also S. Gregory desired of Christ, that he would shew to a certain woman doubting about his mysterie some great affirmation. She went to housell with doubting mind, and Gregory for him self obtained of God, that to them both was shewed that part of the housel which the woman should receive, as if there lay in a dish a joint of a finger all bebloode : and so the womans doubting was then for him self healed. But now hear the Apostles words about this mystery.

Paul

A Sermon on Easter day.

II

Paul the Apostle speaketh of the old Israelites
thus writing in his Epistle to faithful men. All
our fore-fathers were baptised in the cloud, &
in the sea, and all they eat the same ghostlie
meat, and drank the same ghostly drink. They
drank truly of the Stone that followed them,
and that Stone was Christ.

Neither was that Stone then from which the water ran bodily which is

Christ, but it signified Christ, that calleth thus to all believing and Faithful men, Who so-
ever thirsteth let him come to me, and drink.

And from his bowels floweth lively water. John. 4.

This he said of the Holy Ghost, whom he

receiveth which believeth on him. The Apo- r. Cor. 10.

¶ Paul saith That the Israelites did eat

Exod. 17.

ghostly drink ; because that heavenly meat
that fed them forty years, and that water
which from the Stone did flow, had signifi-
cation of Christ's body, and his blood, that now
be offered daily in Gods church. It was the
same which we now offer; not bodily, but Mat. 26.
ghostly. We said unto you ere while, that Luke. 22.
Christ hallowed bread and wine to himself be- Mark. 14.
fore his suffering, and said, This is my bo-

1. Cor. 10.

C 2

dy,

* Now we dy, and my blood. Yet he had not then eat that bo- suffered, but so notwithstanding he * turned ²y which was eaten before he was born by the faithful.

* See a transubstantiation. * Manna.

John. 6. less dead, as Christ said. And Christ ment

not that death which none can escape; but that everlasting death, which some of that folk deserved for their unbelief. Moses and Aaron, and many other of that people which pleased God, eat that heavenly bread, and they dyed not that everlasting death, though they dyed the common death. They saw that the heavenly meat was visible, and corruptible, and they ghostly understood by that visible thing, and ghostly received it. The Saviour saith: He that eated my flesh, and drinketh my blood, hath everlasting life. And he bad them not eat that body wherewith he was enclosed, nor that blood to drink which

be

John. 6.

be shed for us; * but he went with those words * What bo-
that holy houſel, which ghoſtly is his body, dy do the
and his blood, and he that taſteth it with be- faithful
lieving heart, bathe that eternal life. In the * A ſignifi-
old law faithful men offered unto God divers ſacrifices ination be-
Sacrifices, that had * ſignification of Chriſt, fore Christ.
body, which for our ſins he himſelf to his hea- * A Sacri-
venly Father bathe * ſince offered to ſacrifice. fice in
Certainly this houſel which we do now hallow time.
at Gods Altar is * remembrance of Chriſts bo- * A Re-
dy whiſch he offered for us, and of his blood Math. 26.
whiſch he ſhed for us. So he himſelf com- Hebr. 10.
manded, Do this in my remembrance. Once ariue with
ſuffered Chriſt by himſelf, but yet neverteleſſ praying to
his ſuffering is daily renewed at the Maſſ after Chriſt
throug̃ mysterie of the holy houſel. There- Images, &
fore that holy Maſſ is profitable both to the their tombs
living, and to the * dead: as it hath been took his be- to the dead
often declared. We ought also to conſider diili- ginning of
gently how that this holy houſel is both Chriſts bodies of Monks
body, and the body of all faithful men, after it was gain-
ghoſtly mysterie, as the wiſe Auguſtine ſaith ful.
of it. If ye will understand of Chriſts bodie, * The houſel is also
bear the Apostle Paul thus ſpeaking. Ye truly the body of
be Chriſts body and his members. Now is all faithful
men.

Your mysterie set on Gods Table, and ye receive your mysterie, which mysterie ye your selves be. Be that which ye see on the Altar, and receive that which ye your selves be. Again the Apostle Paul saith by it : We many be one bread, and one body. Understand now and rejoice, Many be one bread, and one body in Christ. He is our head, and we be his limbs. And the bread is not of one corn, but of many. Nor the wine of one grape, but of many. So also we all should have one unity in our Lord, as it is written of the faithful Army, how that they were in so great an unitie, as though all of them were one soul, and one heart. Christ hallowed on his Table the mysterie of our peace, and of our unitie : he receiveth that mysterie of unitie, and keepeth not the bond of true peace, he receiveth no mysterie for himself, but a witness against himself. It is very good for Christian men, that they go often to honest, if thy bring with them to the Altar unguiltiness, and innocencie of heart. To an evil man it turneth to no good, but to destruction, if he receive unworthily that holy house. Holy books command

mand that * water be mingled to that wine * No Scir-
which shall be for bousel : because the water pture en-
signifieth the people, and the * wine Christ's mixture of
blood. And therefore shall neither the one water
without the other be offered at the holy Mass, with the
that Christ may be with us, and we with Christ; * The wine
the head with the limbs, and the limbs with
the head. We would before have intreated blood.

of the Lamb which the old Israelites offered
at their Easter time, but that we desired first
to declare unto you of this mysterie, and after
how we should receive it. That signifying
Lamb was offered at the Easter. And the
Apostle Paul saith in the Epistle of this pre-
sent day, that Christ is our Easter, who was
offered for us, and on this day rose from death.
The Israelites did eat the Lamb's flesh as
God commanded with unleavened bread, and
will Lettice: * so we should receive that ho- * How we
ly bousel of Christ's body and blood without should
the leaven of sin, and iniquite. As leaven come to
turzeth the creatures from their nature: so the holy
doubt sin also change the nature of man from on
innocencie to uncleanness. The Apostle hath
taught how we should feast not in the leaven of
evilness

evilness but in the sweet dough of puritie and truth. The heare which they shoule eat with the unleavened bread is called Lettice, and is bitter in tast. So we shoule with bitterness of unsained repentance purifie our mind, if we will eat Christis bodie. Those Israelites were not wont to eat raw flesh, althoogh God forbad them to eat it raw, and sodden in water, but rosted with fire. He shall receive the bodie of God raw, that shall think without reason that Christ was only man like unto us, and was not God. And he that will after mans wisdom search of the mysterie of Christis Incarnation, doth like unto him that doth seethe Lambs-fleshe in water; because that water in this same place signifieth mans understanding: but we shoule understand that all the mysterie of Christis Humanitie was ordered by the power of the Holy Ghost. And then eat we his body rosted with fire; because the Holy Ghost came in fiery likenesse to the Apostles in diverse Tongues. The Israelites shoule eat the Lambs head, and the feet, and the purtenance; and nothing thereof must be left over night: If any thing therof were left, they

they did burn that in the fire : and they break not the bones. After ghostly understanding we do then eat the Lambs head, when we take bold of Christs Divinitie in our Belief. A gain when we take bold of his Humanite with Love, then eat we the Lambs feet : because that Christ is the beginning and end, God before all world, and Man in the end of this world. What be the Lambs Purtenance, but Christs secret precepts, and these we eat, when we receive with greediness the word of Life. There must nothing of the Lamb be left unto the morning, because that all Gods sayings are to be searched with great carefulnes: so that all his precepts may be known in understanding and deed in the night of this present life, before that the last day of the universal resurrection do appear. If we cannot search out thoroughly all the mysterie of Christs Incarnation, then ought we to take the rest unto the night of the Holy Ghost with true humilitie: and not to search rashly of that deep secretness above the measure of our understanding. They did eat the Lambs flesh with their loynes girt. In the loines is the lust of the bodie. And he

D

which

which will receive that boosel, shall cover that concupisence : and take with chasteitie that holy receipt. They were also shod. What be shooes but of the hides of dead beasts. We be truly shod if we follow in our steps and deeds the life of men departed which please God with keeping of bis commandements. They had Staves in their hands when they eat. This stafe signifieth a carefulnes and a diligent overseing. And all they, that best know and can, shoule take care of other men, and stay them up with their help. It was enjoyned to the eaters that they shoule eat the Lamb in hast. For God abhorreth slouthfulness in his servants. And those be lovethe that seek the joy of everlasting life with quicknes, and hast of mind. It is written : Prolong not to turn unto God, leaft the time pess away through thy slow tarrying. The eaters might not break the Lambs bones. No more might the Souldiers, that did hang Christ break his holy legs , as they did of the two Thieves that hanged on either side of him. And the Lord rose from death sound without all corruption; and at the last judgment they shall see him,

whom

whom they did most cruelly wound on the Cross. This time is called in the Hebrew tongue Pasca, and in Latine Transitus, and in English a Passover; because that on this day the people of Israel passed from the land of Egypt over the Red sea; from bondage to the Land of promise. So also did our Lord at this time depart, as saith John the Evangelist, from this world to his heavenly Father. Even so we ought to follow our head, and to go from the devil to Christ; from this unstable world to his stable kingdom. Howbeit we should first in this present life depart from vice to holy virtue; from evil manners to good manners, if we will after this corruptible life go to that eternal life, and after our resurrection to Christ. He brings us to his everliving Father who gave him to death for our sins. To him be honour, and praise of well-doing, world without end Amen.

This Sermon is found in divers Books of Sermons written in the old English or Saxon tongue: whereof two books be now in the hands of the most Reverend Father the Arch-bishop of Canterbury.

Here followeth the words of *Alfricke* Abbot of *St. Albans*, and also of *Malmesbury*, taken out of his Epistle written to *Wulfwine* Bishop of *Scriburn*. It is found in a book of the old Saxon tongue, wherein be XLIII. Chapters, of Canons and Ecclesiastical Constitutions, and also *Liber Penitentialis*, that is a Penitential book or Shrift book, divided into Four other books, the Epistle is set for the 30. Chapter of the Fourth book, Intituled in the Saxon tongue **be preost smothe,**

that is, a Synod concerning Priests: and this Epistle is also in a Canon book of the Church of Exeter.

Some Priests keep the bousel that is halomed on Easter day all the year for sick men. But they do greatly amiss, because it waxeth hoary. And these will not understand how grievous penance the Penitential book teacheth by this, if the bousel become hoary and rotten: or if it be lost, or be eaten of Mise or of beasts by negligence. Men shall reserve more carefully that holy bousel, and not reserve it too long, but hallow other of new for sick men alwaies within a week or a fortnight, that it be not so much as hoary. For so holy is the bousel which to day is hallowed as that which on Easter day was hallowed. That bousel is Christ's body not bodily, but ghostly. Not the body which be suffered in, but the bo-

dy

dy of ~~which~~ he spake, when he blessed bread
and wine to himself a night before his suffering,
and said by the blessed bread, This is my body;
and again by the holy wine, This is my blood,
~~which~~ is shed for many in forgiveness of sins.
Understand now that the Lord, who could
turn that bread before his suffering to his bo-
dy, and that wine to his blood ghostly; that
the self same Lord blesseth daily through the
Priests bands bread and wine to his ghostly
body, and to his ghostly blood.

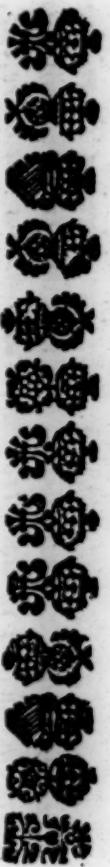
Here thou seest good Reader how ~~Aeffric~~, upon finding
fault with an abuse of his time, which was that Priests on
Easter day filled their house box, and so kept the bread a
whole year for sick men, took an occasion to speak against
the bodily presence of Christ in the Sacrament. So also in
another Epistle sent to ~~Wiffiane~~ Arch-bishop of York, he
reprehending again this overlong reserving of the house,
addeth also words more at large against the same bodily pre-
sence. His words be these.

Some

Some Priests fill their box for housel on Easter day, and so reserve it a whole year for sick men, as though that housel were more holy then any other. But they do unadvisedly, because it waxeth black, or altogether rotten by keeping it so long space. And thus is he become guilty, as the book witnesseth to us. If any do keep the housel too long, or loose it, or Misce or other beastis do eat it, see what the Penentential book sayeth by this. So holy is al- together that housel, which is hallowed to day, as that which is hallowed on Easter day. Wherefore I beseech you to keep that holy bo- dy of Christ with more advisement for sick men from Sunday to Sunday in a very clean box: or at moſt not to keep it above a fort- night, and then eat it laying other in the place. We have an example hereof in Moses books, as God himself hath commanded in Moses law. How the Priests ſhould ſet on every Saturday twelve loaves all new baked upon the Tabernacle: the which were called Panes prepositionis: and thoſe ſhould ſtand there on Gods Tabernacle, till the next Saturday, and then did the Priests themſelves eat them, and

and set other in the place. Some Priests will not eat the housel which they do hallow. But we will now declare unto you how the book speaketh by them. Presbyter missam cele-
brans, & non audens sumere sacrificium, ac-
cusante conscientia sua, Anathema est. The
Priest that doth say Mass and dare not eat the
housel, his conscience accusing him, is accursed.
It is less danger to receive the housel, then to
hallow it. He that doth twice hallow one
Host to housel, is like unto those Hereticks,
who do Christen twice one childe. Christ him-
self blessed housel before his suffering: He
blessed the bread and brake, thus speaking to
his Apostles. Eat this bread it is my body.
And again he blessed one Chalice with wine,
and thus also speaker unto them. Drink ye all
of this it is mine own blood of the New Testa-
ment which is shed for many in forgiveness of
sins. The Lord which hallowed housel before
his suffering and saith that the bread was his
own body, and that the wine was truly his
blood, he haloweth daily by the hands of the
Priests bread to his body, and wine to his
blood in ghostly mysterie, as we read in books.
And yet that lively bread is not bodily so not-
withstanding

withstanding : not the self same bodie that
 Christ suffered in. Nor that holy wine is the
 Saviours blood which was shed for us in bo-
 dily thing, but in ghostlie understanding. Both
 be truly that bread his bodie, and that wine also
 his blood, as was the heavenly bread, which we
 call Manna, that fed forty years Gods people.
 And the clear water which did then run from
 the Stone in the wilderness, was truly his blood,
 as Paul wrot on some of his Epistles. Omnes
 patres nostri eandom escam spiritualem man-
 ducaverunt, & omnes eundem potum spiri-
 tualem biberunt, &c. All our Fathers eat in
 the wilderness the same ghostly meat and drank
 the same ghostlie drink. They drank of that
 ghostlie stone, and that stone was Christ. The
 Apostle hath said as you have heard, that they
 all did eat the same ghostly meat, and they all
 did drink the same ghostly drink. And he saith
 not bodily but ghostlie. And Christ was not yet
 born, nor his blood spred, when that the people
 of Israel eat that meat, and drank of that stone.
 And the stone was not bodily Christ though he
 so said. It was the same mysterie in the old law,
 and they did ghostlie signifie that ghostlie bou-
 sel of our Saviours bodie which we consecrate
 now. This



This Epistle to *wulffiane*, *Efricke* wrote first in the Latine tongue, as in a short Latine Epistle set before this, and another of his Saxon Epistles he confesseth thus. *Efricue Abbas wulffano venerabili Archiepiscopo salutem in Christo.*
Ecce parvus vestre almitatis iustitionibus transferentes Angliae duas Epistolas quas Latino eloquio descriptas ante annum vobis destinavimus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensu ex sensu proferentes. Behold we have obeyed the commandement of thy Excellencie, in Translating into English the two Epistles which we sent unto thee written in Latine more then a year agoe. Howbeit we keep not here alwaies the same order: nor yet Translate word for word, but sense for sense. Now because very few there be that do understand the old English or Saxon (so much in our speech changed from the use of that time, wherein *Efrick* lived) and for that also it may be that some will doubt how skilfully, and also faithfully these words of *Efrick* be Translated from the Saxon tongue: we have thought good to set down here fast of all the very words also of his Latine Epistle, which is recorded in books fair written of old in the Cathedral Churches of *Worcester* and *Exeter*.

Quidam vero Presbiteri implent alabastrum suum de Sacrificio, quod in Pasca Domini sanctificant: Et conservant per totum annum ad infirmos, quasi sanctioris catenis sacrificii, Sed nimurum insipienter faciunt. Quia nigrificit, & putreficit tamdiu conservatum. Et Liber Pannentalis pro tali negligenter paucitatem magnam docet: aut si Muriibus comedunt sit: aut ab Aribus raptum. Tam sanctum est sacrificium, quod hodie sanctificatur quam illud quod

quod in die Pasca consecratum est. Et ideo debetis & Dominicam
 in Dominicam, sive per diu, vel maxime tres hebdomadas
 genere sacrificium in calabastro mundo ad infirmos : ne nigriscat,
 aut patrescat, si diutius servetur. Nam in lege Moysi ponebant
 sacerdotes semper omni sabbato panes propositionis validos in Tabernaculo coram Domino : & in sequenti sabbato sumebant illos
 soli sacerdotes, & edebant : & alios novos pro eis ponebant. Far-
 cite & vos sacerdotes similiter. Custodie cause sacrificium
 Christi ad infirmos, & edite illud, ne diutius tenatur, quem or-
 portet. Et reponite aliud noviter sacrificium proper necessitate
 rem infermarum, us sine viatico exeat de hoc seculo. Christus
 Jesus in die sua sancte cena accepit panem : benedixit, ac fre-
 git: dedit discipulis suis, dicens. Accipite, & comedite. Hoc est
 enim corpus suum regnum. Similiter & calicem accipiens gratias
 agit, & dedit illis, dicens. Bibite ex hoc omnes. Hic est sanguis
 natus Novi Testamenti, qui pro multis effundetur in remissionem
 peccatorum. Intelligite modo Sacerdotes, quod ille Dominus qui
 ante passionem suam potuit convertere illum panem, & illud via-
 tween the num ad suum corpus & sanguinem : quod ipse quotidie sacrificat
 two half cir per manus Sacerdotum suorum panem ad suum corpus spirituali-
 cles, some ter, & vinum ad suum sanguinem (Non sit iam hoc sacrificium
 had raised out of Worcester corpus ejus in quo passus est pro nobis : neque sanguis ejus, quem
 book , but cut) Paulus Apostolus ait: Nolo enim vos ignorare fratres, quoniam
 they are am patres nostri omnes sub nube fuerunt: & omnes, mare transserunt
 restored again out & omnes in Moysi baptizati sunt in nube & in mari. Et omnes e-
 of a book of andens escam spiritualem manducaverunt: & omnes eundem po-
 Excer Church. tum spiritualem biberunt. Bibebant autem de spirituali conse-
 quenti eos petra. Petra autem erat Christus. Unde dicit Psalmista. Panem cali dedit eis. Panem Angelorum manducavit homo. Nos quis proculdubio manducamus panem Angelorum:
 & bibimus de illa perra, qua Christum significabat: ignoramus fide-
 liter accedimus ad sacrificium corporis & sanguinis Christi.

As the writings of the Fathers, even of the first age of the Church, be nor thought on all parts so perfect, that whatsoever thing hath been of them spoken ought to be received without all exception, (which honor truly themselves both knew and also have confessed to be only due to the most holy and tryed word of God:) So in this Sermon here published, some things be spoken not consonant to sound doctrine: but rather to such corruption of great ignorance and superstition, as hath taken root in the Church of long time, being overmuch cumbered with Monkerie. As where it speaketh of *The Mass to be profitable to the quick and dead: Of the mixture with water with mine:* and whereas there is also made mention of Two vaine Miracles, which notwithstandinging seem to have been infarced, for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hang in it self together most orderly: with some other Superstitious words, sounding to Superition. But all these things that be thus of some reprehension be as it were but by the way touched: the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding of the Sacramental bread and wine, how it is the body and blood of Christ our Saviour, by which is revealed and made known, what hath been the common taught doctrine of the Church of England and on this behalf many hundred years agoe, contrary unto the unadvised writing of some now a daies. Now that this foresaid Saxon Homely, with other Testimonies before alledged, do fully agree to the old ancient books (whereof some be written in the old Saxon, and some in the Latine) from whence they are taken: these here under written upon diligent perusing, and comparing the same have found by

by conference • that they are truly put forth in Print, without any adding, or withdrawing any thing for the more faithful reporting of the same, and therefore for the better credit hereof have subscribed their Names.

Matthew Arch-bishop of Canterbury.

Thomas Arch-bishop of York.

Edmund Bishop of London.

James Bishop of Durham.

Robert Bishop of Winchester.

William Bishop of Chichester.

John Bishop of Hereford.

Richard Bishop of Ely.

Edmine Bishop of Worcester.

Nicholas Bishop of Lincolne.

Richard Bishop of S. Davids.

Thomas Bishop of Coventry and Lichfield.

John Bishop of Norwich.

John Bishop of Carlile.

Nicholas Bishop of Bangor.

With divers other Personages of Honor and credit subscribing their Names, the Record whereof remains in the Hands of the Most Reverend Father **Matthew**, Arch-bishop of Canterbury.

FINIS.



